down to prevent rioting. If this goes on, it is to be feared it will nullify the good that was hoped for from the Industrial Exhibition.

GETTING READY.—It is stated that two armour-plates, weighing respectively twenty-three and thirty-one tons, the first instalment of a French contract for coating a new monster Italian ironclad, have been despatched to that country. During the experiments at Spezzia, one of our 100-ton Armstrong guns failed to pierce plates of a similar thickness. Besides the new ship for which those plates are intended, Italy has already some of the finest ironclads in Europe. The mystery is where all the money comes from.

ENQUIRY.—A sanitary commission has arrived at Erzeroum from Tiflis, and has made a report showing that the exhumed bodies of the dead in the neighborhood of Erzeroum were frozen and not decomposed. Twenty thousand corpses had been buried only two feet under ground on account of the frozen state of the earth. The commission is deliberating upon the best means of preventing an epidemic, whether by the cremation of the bodies, or by consuming them by means of quicklime.

PROSPECTIVE PESTILENCE.—The Austrian Delegation have unanimously adopted a petition, praying the Government to take steps for disinfecting the battle-fields of the late war. The delegation at the same time requested the Ministry to use their endeavors to arrest by means of an international understanding, the danger which threatens the general health of Europe from the vast number of corpses lying unburied in Roumania and Bulgaria, and with this view to take steps for immediately organizing an international sanitary commission.

FOLLY.—The masons' strike, which has lasted since June last, has at length come to an end. It is plain that the only principle on which to effect an equitable settlement, and preserve mutual respect and a good understanding between masters and men is arbitration. This strike of the London masons has been costing at the rate of £30,000 per annum, and we have recently seen some startling statistics as to the material loss inflicted by this means on the whole of the working people of England, which form an unanswerable argument to the strike policy of the Trades Unions. In five disputes a loss of three-quarters of a million were lost to the men and the trade of the country; whilst at the beginning of this year there were no fewer than 191 strikes!

HOW'S THIS?—The moral atmosphere of our police courts is bad and dispiriting enough in all conscience, without being made more oppressive by the compulsory breathing of foul air thrice-contaminated. The revelations on the subject made by the *Lancet* are positively terrible to read. The stench from some of the ill drained cells and charge-rooms, which are mostly crowded with denizens of the lowest fever slums of the metropolis, is said to be appalling, and when this air (!) rushes into the close and steaming "Holes" of justice, the odor is often so bad that perfumed sawdust is used in vain. Now that the subject has been ventilated, it is to be hoped that the courts themselves will receive the same attention.

Morals have their own base and are second to nothing.

It is the very essence of true patriotism to be earnest and truthful, to scorn the flatterers tongue, and strive to keep its native land in harmony with the laws of national thrift and power. It will tell a land of its faults, as a friend will counsel a companion; it will speak as honestly as a physician will advise his patient.

The way to keep up our faith in virtue, if it flags, and to enlarge our conceptions of greatness, if it shrivels, is to turn from the small proportions of souls about us, and our own easy defeats, and go into the society of the eminent servants of truth and right, whose devotion cannot be questioned, and whose biographies are like suns in the firmament of history.

"And what makes my little Johnny so cross this morning?" "Dot up s' urly."

Father—"Why don't yer say yer grace, Charley?" Charley—"Why, 'cos I don't like the look o' them their taters."

An Aberdeen teacher, after reading to her scholars the story of a generous child, asked them what generosity was. One little Aberdonian raised her hand and said—"I know, it's giving to others what you don't want yourself.

POETRY.

—o—

HIGHER WAGES.

A Lecture Committee once waited upon Prof. Agassiz offering him a large sum of money, if he would withdraw his refusal to lecture, he simply yet grandly replied, "I cannot afford to work for money."

"I cannot afford to work for money."
Wealth is a doubtful good at best;
The cares of the rich are far too heavy,
And dreams of losses disturb their rest.

"I cannot afford to work for money."
For good that money may do? Ah! yes
For wealth it is good, and its use may be noble;
Used rightly it may be a means to bless.

But money alone is a price too little
To buy from the brain or hand its toil.
This world is fleeting, and time too precious
To spend like a honey-bee hoarding spoil.

"I cannot afford to work for money."
I've a life to live and a mind to store,
There's knowledge to gain, and truth to master,
Enough to fill all my life and more.

"I cannot afford to work for money."
For labor a better price I ask.
"Riches have wings," and a life's endeavor,
If given for gold, were a barren task.

There's gold enough in the world already,
What boots it whether its mine or not?
The great world's knowledge may be made greater
By even a single scholar's thought.

"I cannot afford to work for money."
I'm saving up treasure to be secure.
Your gold is a burden you cannot carry
Beyond the river. My wealth is sure.

New York Journal. D. A. CURTIS.

WANTED.—Information of James Pettigrew living somewhere in Utah, by Richard Chalder, Sea View, Green Hill, Murton Colliery, Durham, England.—Utah papers please copy.

WANTED.—The address of Simon————(last name lost), a carpenter who left Liverpool for Utah, in 1854 or 5; also of Richard Hall, mason, once in the employ of the Liverpool Dock Co., both by Robert Eden of Liverpool. Direct to him, care of 42, Islington, Liverpool.—Utah papers please copy.

DIED.

BARNES.—As the result of an accident at Murton Colliery, Durham, England, Feb. 23rd, Elder Leigh Barnes, aged 50 years.—Utah papers please copy.

REES.—At Greenville, Beaver Co., Utah, Feb. 23rd, Thos. W. Rees. Deceased was born at Pontyberem, Carmarthenshire, in 1827; baptized in 1848; traveled through North and South Wales without purse or scrip proclaiming the Gospel, and continued to labor faithfully for 15 years; he emigrated to Utah in 1862.—"News."

HARRIS.—At Smithfield, Cache Co., Utah, Feb 27th, from injuries accidently received, Joseph Harris. Deceased was born at Abergarvenny, Monmouthshire, June 21, 1853, and came to Salt Lake City, July 4, 1872.—"News."

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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv. 17.

No. 14, Vol. XL. Monday, [illegible] 1878. Price One Penny.

CHAPTERS FROM THE LIFE OF PRESIDENT BRIGHAM YOUNG.

CONGRESSIONAL HISTORY OF UTAH UP TO AND AFTER THE UTAH WAR. THE CURTIS [illegible]

(By Edward W[illegible])

Utah can scarcely be said to have possessed any political or congressional history until the period of the war. Previously, her condition and career had been almost entirely primitive and patriarchal. The Hon. John M. Bernhisel, delegate from Utah through this period, had served his constituents faithfully; but no feature of that service stands out so prominent as to require special mention. The congressional history, up to this time, may therefore be considered as including the entire congressional.

The Mormon War, of course, had created an interest in the matters [illegible] between Utah and that nation. In the eyes of the American public Utah had been in rebellion; although as we have seen, the contest had been entirely settled, [illegible] more than a demonstration of authority.

It was under this cloud of [illegible] that William H. Hooper was [illegible]

rights, and to ward off any new difficulty, he was equally ready to "see eye to eye" with members of Congress. This was the exact reason why Brigham Young sent him; indeed, one of Brigham's greatest gifts is manifested in his choice of the fittest instruments for the work and the times.

Fortunately, also, when Hooper went to Congress, as delegate, in 1859, the members were disposed to humor the "Mormon" view of the Utah expedition and troubles, and he in turn humored them most politicly.

As we have seen, the public, and especially journalists and Congress men, were only too willing to treat the Utah war as Buchanan's affair, and wipe the hands of the nation clean of it. With this feeling came the good natured inclination to let the "Mormons" have all they asked for, if they only asked in reason. And Congress had a Utah delegate of a most sagacious, practical turn of mind, who understood his points too well to ask for more than was certain to be granted, contenting himself, in the rest, in working up a good feeling towards his constituents.

Delegate Hooper settled everything he touched. There were two sessions of the Utah Legislature unrecognized and unpaid; Governor Young's accounts against the U. S. Treasury was unsettled; and the expenses of the Indian war of 1850 were still due to the Territory. All this the energetic and influential delegate brought to a settlement. Besides this financial triumph, a bill which passed the House, for the suppression of Polygamy, never became a law, and the thirty-sixth Congress ended, leaving Utah affairs comparatively tranquil.

Notwithstanding that in the thirty-sixth Congress Utah matters had met a very fair adjustment, and that it was indeed the only one in which Utah, up to this date, had risen to anything like political importance in the nation, the Hon. John M. Bernhisel was returned to the thirty-seventh Congress. This may have been intended as a recognition of the past services of that gentleman, before his final retirement from public life, but it is evident that he was not so well fitted for the post as Delegate Hooper. Dr. Bernhisel was originally rather a professional than a political character,—something of a "Mormon" Elder in Congress, representing a religious people, whereas Hooper was a successful merchant, and full of political sagacities. It is true the latter might not have been able to have prevented the passage of the anti-polygamic bill of 1862, but he certainly would have rallied a host of political friends against it. Without wasting his strength to show the "unconstitutionality" of the bill, he would have adopted the more practical line of argument that the bill must, from its very nature, remain inoperative for years, thus giving, tacitly, a license for the continuation of polygamy. This has been abundantly recognized by members of Congress since. That bill of 1862 has been considered by them to be as great a nuisance as polygamy itself. Surely Hooper would have foreshadowed the difficulties of special legislation, in such a delicate question as the marriage question of an entire community. Moreover, in 1862, the whole responsibility of the abolition of thousands of plural marriages rested entirely with Congress, there having been no primary agitation of the matter by the people of Utah themselves. But the thirty-seventh Congress, in its innocence, passed that bill, committing almost as great a blunder as did Buchanan in the case of the Utah war.

The Hon. John M. Bernhisel returned to his constituents, and the Hon. John F. Kinney was elected to succeed him. For a number of years Judge Kinney had been Chief Justice of Utah, but he had just been removed by Lincoln, it is said, for too faithfully serving the Mormons. Be that as the reader may please to consider, the Mormons were grateful, and resolved that the Chief Justice should not go from them in disgrace. They accordingly elected him to represent them in the thirty-eighth Congress; and so the Chief Justice, instead of returning to his friends in the East, under a cloud, went to Washington in triumph, to take his seat in the Congress of the United States.

Judge Kinney was a brilliant man, and he soon won golden opinions from both constituents and strangers, by his eloquent efforts in Congress.

But he was not essentially identified with the destiny of Utah, although a constant friend of the people, and it became evident that the congressional career of a gentile, representing a purely Mormon constituency, must tend more to his political advancement than to their potency. He might have built a pinnacle on their political destiny; they could build nothing on his political fame. They had the example of Judge Douglass before them—"the Mormon made Senator"—who, in his career nearly reached the Presidency of the United States, yet who recommended to Congress the expediency of cutting the "loathsome ulcer out"—that "ulcer" the people who, in his rise to fame, had done so much to uplift him. In justice, however, it should be said that Judge Kinney served his constituents well and faithfully.

With the return of Hon. W. H. Hooper to the thirty-ninth Congress, the prestige of home delegates was restored. His influence was greater than ever, both at home and in Washington. The very change for a time from Mormon to Gentile had enhanced that influence, and illustrated the eminent consistency of a man who was politically in harmony with Congress, yet in destiny one with the Mormon people, representing them as their delegate. We are ever impressed with that law which is described as the "eternal fitness of things;" so Congress could better understand and respect William H. Hooper maintaining the integrity of the Mormon commonwealth, and reconciling it with the rights of the American citizen, than it could the representation of Utah, in those days, by a Gentile delegate. Hooper had by far the greater influence in Congress; his earnestness in controversy was respected by his congressional colleagues, even when they were resolutely bent on an anti-Mormon policy; and the very fact that he was a well-known monogamist only rendered his defence of the religious rights of his polygamic constituents more truly American in spirit.

After the return of Mr. Hooper, and during the thirty-ninth and fortieth Congresses, to the commencement of Grant's administration, in 1869, nothing very formidable was proposed or carried out against the founders of Utah. Bills were introduced by Mr. Ashley, then chairman of the Territorial Committee, and others, looking to the disintegration of the Territory; but only a passive recognition was given those measures by Congress. Gentile delegations also went to Washington from Utah urging legislation against the Mormons; but Congress was busy with the great question of "reconstruction," and the impeachment of President Johnson, and thus Utah, a minor question, was overlooked.

The passive action of Congress towards Utah, coupled with the wholesome legislation of the Johnson period, among which was the establishment of the present land system, warranted the hope that a brighter day was dawning for the Territory. But, with the commencement of Grant's administration, a new warfare was opened, and early under his Presidency, the Cullom Bill was introduced in the House. Its monstrosity was such that scarcely a section did not propose measures in violation of the most sacred provisions of the constitution. It is understood that this bill was framed in Utah. It was very like a *resume* of the Cragin Bill; and Senator Cragin at once adopted it as his *protege*. He could well afford this, for it was a more perfected anti-Mormon measure than his own, bristling with formidable points of special legislation against Polygamic Theocracy," wherever touched. General Cullom fathered the bill in the House; Senator Cragin introduced it in the Senate. The Cullom Bill was published and reviewed by nearly all the journals of the country. From the stand point of newspaper criticism, it was very difficult to tell exactly what was its moral character. There was, however, a pretty general confession that it was an infamous bill; yet, with a strange consistency, it was quite as candidly confessed that it was not nearly bad

enough to satisfy the popular desire.

Sargeant, Axtell and Fitch spoke against the bill. The Hon. Thomas Fitch's speech, against the iniquitous measure, was one of the most powerful efforts of oratory that Congress has had the privilege of listening to in these latter days. Not, however, from the bill itself did Mr. Fitch conjure the effectiveness of his speech, but over the prospect of the blood and the millions of money which it must cost the nation to enforce its provisions. Fitch's speech created so much sensation in the House that General Cullom himself proposed the temporary recommittal of the bill.

The Cullom Bill not only stirred the entire nation to a desire for special legislation against the "Mormons," but also Mormondom to its very centre. Preparation for the action nearly brought Delegate Hooper to his grave. Several weeks he laid sick in New York, his friends sometimes despairing of his recovery; but the tenacious spirit of the man prevailed. Moreover, the magic power and will of Brigham Young was behind him; and the faith of the entire Mormon people went up to heaven in behalf of their delegate, that he might be equal to the task of the crowning moment.

That crowning moment came. Delegate Hooper was on the floor of the House, with his plea for religious liberty. His great speech, delivered March 23d, 1870, justly takes rank as amongst the ablest forensic efforts of the nineteenth century.

[TO BE CONTINUED.]

THE "FIRST PRINCIPLES."

BY ELDER S. L. CLARIDGE.

[CONCLUDED FROM PAGE 197.]

The world says, "We are more enlightened now, our ministers are educated, and consequently possess every qualification!" But every reflecting mind must know that is is incorrect, for every day proves the insufficiency of the wisdom of men to bring the Church to a oneness, or to accomplish the mighty work that has to be done in the dispensation of the fullness of times, when "all things are to be gathered together in one," when a people have to be gathered together and taught by the Lord, so they may be prepared to dwell on the earth with the Lord and Savior; and this time is drawing near, and I must ask the question again, "Does the present appearance of the churches, with their conflicting doctrines and systems, present in any way a resemblance to the bride that is to be prepared to meet the bridegroom? The Prophets have not only spoken of the time of gathering together in the last days, but the necessity for it, one reason being the coming destruction of the wicked and the fall of Babylon. "Gather my Saints together unto me, those that have made a covenant with me by sacrifice," saith the Psalmist; "Oh Zion, that bringest good tidings, get thee up into the high mountain;" "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast," says the Prophet Isaiah; and John, when looking upon the fall of Babylon, and speaking of the great destruction of the wicked, says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Here is trouble, sorrow, and destruction positively declared; here is a command, "Come ye out of her;" neither can be interpreted in a spiritual sense; indignation is to be poured out upon the wicked; there are to be plagues, and the destruction of many men and every kind of property, as particularly mentioned in Rev. xviii; all this because of "the great whore that sitteth on many waters," "the mother of harlots that hath made all nations to drink of the wine of her fornications." This, by the Protest-

ants, is considered to mean the Papal power; admitting this for the sake of argument, are the different churches gathering together, or making any effort to separate themselves from her influence? No, but the reverse; it is plain to be seen that there is a growing inclination, especially with the English Church, to drift back into Catholicism—her power and influence is to be seen and felt among all nations, and those that are mixed up with, and found in her, must share her fate. Here men need the voice of inspiration—here men need the voice and service of a Prophet, one who can receive the mind and will of the Lord. As it needed a Moses to lead the children of Israel in former days, so it will take nothing less to gather his people and teach them his laws in the latter days. When will the world be more ready to receive the message of the holy angel that John saw would come to the earth with the true Gospel, than they are now? Never; the ante diluvians were not ready to receive the message of Noah, neither were the people of Sodom and Gomorrah willing to receive the message of Lot, nor were the people (with the exception of a very few) ready to receive the word of Jesus, but treated him and his message with ridicule and contempt. When the Savior was speaking of the great destruction of the wicked in the last days, he knew the incredulity and the hardness of the hearts of the people, and said, "As it was in the days of Noah, so shall it be also at the coming of the Son of Man.

I ask again, Why is it that the world will harden their hearts and feelings—how is it that they will allow the enemy of all righteousness to blind the eyes of their understanding in the face of so much testimony substantiating the truth of the mission of Joseph Smith? A poor, illiterate boy, not fifteen years old, when he received the first manifestation, when the angel appeared to him and positively tells him where to find the records containing the history of the aborigines of America, inscribed on plates like unto gold. He declares the angel of the Lord delivered them into his hands, there are three others who unite and send forth their testimony with words of soberness before God and all men, that they were positively shown the said plates by an holy angel, who declared unto them that it contained the fullness of the everlasting Gospel. Subsequently they were shown to eight others, who send their testimony also to all the world that the aforesaid plates were shown to them; not one of these have ever denied this testimony. Martin Harris, one of the three who saw the angel, died a short time ago. Just previous to his death, I myself, in connection with thousands of others, heard him declare before God and men that what he had said he saw and heard, was true; thus there are twelve eye witnesses testifying to the truth of this heavenly message. The fullness of the Gospel taught in the Book of Mormon, corresponds exactly with that taught by Jesus and the Apostles, as recorded in the New Testament. The Church of Jesus Christ of Latter-day Saints is organized exactly as it was in former days, with Apostles and Prophets, Evangelists, Pastors, etc. The power and authority of the Holy Priesthood was conferred upon Joseph Smith and Oliver Cowdery by holy angels, even the Apostles of old who held the keys of power to administer in all the ordinances of the Gospel. The same gifts and blessings follow the true believer now as did then. The spirit and power of Elijah, to turn the hearts of the fathers to the children, and the children to the fathers, has been given according to the words of the Prophet Malachi in his last chapter. A gathering dispensation has been declared by the angels of heaven in fulfillment of the Prophets. The Lord will come out of his hiding place, and vex the nations with a sore vexation, "because they have transgressed the laws, changed the ordinance, and broken the everlasting covenant;" yet he in his mercy and kindness hath sent forth the message of salvation to all people, telling them how they can escape these calamities, just as in every dispensation, before he poured out his judgments upon them. This nation has had many a powerful testimony presented before them for the last

forty years—thousands of our countrymen have obeyed the message, and have testified to their neighbors not only by their words, but by their acts, by giving up their country, their father and mother and friends, by crossing the mighty deep, and traveling thousands of miles in the desert, declaring that they have received a knowledge for themselves by the power of the Holy Ghost. Yet, say some, "We understand you are such a wicked people." Well, suppose there are some wicked people over in Utah, *truth is truth*, and when Judas, one of the Twelve, sold his Lord and Master for thirty pieces of silver, did that in any way prove that Jesus was not the Son of God? Or when Peter, in a moment of cowardice, denied his Master by cursing and swearing, did that destroy the divinity of the mission of Jesus? Not in the least, neither does it in this day. I am willing to admit that all are not good fish that are gathered to Utah, if they were, the words of the Savior would not be true; but I do testify that a very large majority of them are honest, God-fearing, peace-loving people, that their whole aim and object is to build up the kingdom of God, and bring about His Zion on the earth; and I would to God my Father in heaven, whose servant I am, that this generation would know this "the day of their visitation," for surely this message is of as much consequence to them as Noah's was to the ante diluvians, Lot's to Sodom, Jonah's to Nineveh, or the warning voice of Jesus and the Apostles to the generation in which they lived, and the same results will surely follow—salvation if received, and destruction if rejected, for it is the word of the Lord and not the word of men. And now I call upon all men and women who wish to know the truth of these things for themselves, with unprejudiced minds to search the Scriptures, examine the doctrines taught by Jesus, and compare them with those taught by the Church of Jesus Christ of Latter day Saints, and likewise consider the foundation upon which that Church is built, and if you do so with a prayerful and honest heart, the convincing power of the holy Spirit will give you a testimony that these things are from Heaven, and are not of men.

RELIGION AND BUSINESS.

A Brooklyn preacher, in a late discourse said, "My friends, what we most need is more mixing up of religion and business."

It ought to be endorsed by every body who mentions it. But is it not strange that this mixing up of spiritual and secular affairs, is one of the strong objections urged against what is called "Mormonism?" The Religion of the Latter-day Saints touches every act of their lives. Or at least it should influence them in all that they do. Whether it is actually a constant guide and preceptor, is a matter to be determined by each individual member. But the theory is to this effect. And it is the principle of the thing that is opposed by the enemies of the Church. The popular idea is that religion should be entirely separated from the every day affairs of life. That it is a matter of sentiment, good for Sunday contemplation and intended for the sanctuary and the soul, but has nothing to do with dollars and cents, with trade and barter, with the body and the daily doings of ordinary life.

But "Mormonism" enters into the whole being, nature, thoughts, sayings and acts of its adherents. It does so in proportion to their real claim to the title of Latter-day Saint. If they do or say anything wrong, they so far violate the teachings of their faith.

It has been said that such and such a "Mormon" was a good man, and therefore better than his creed. But this is a misconception. It is utterly impossible for any person to be better than the religion vulgarly called "Mormonism." It inculcates

the highest virtues, it condems all manner of evil, its spirit encourages and promotes all that is elevating and admirable, and it finds no excuse for sin in any of its varied forms. It follows its votaries through every day of the week, whispering "this is the way, walk ye in it." In the darkness or in the light, upon the land or the sea, in every calling and condition of life it is present with them to restrain from evil and urge on to righteousness and truth.

And why should this not be so. If the Father of mankind reveals a religion for their observance, why should it not be applicable to earthly things? Why should it not influence secular affairs? Why should it not be for the body as well as the spirit? Why not direct a man in social, political, mercantile and all other matters, as well as in philosophy, imagination, theory, singing, preaching and prayer? If it is designed for this life at all, why not enter into all the walks and conditions of life, influencing men and women to do all things well, for the glory of their Creator and the benefit of their race?

The world *does* want more religion mixed up with its business. We mean true religion. That which will induce men to be honest and fair in all their dealings with each other. That will stamp the realities of after life upon their souls, to such a degree that they will understand the certainty of reaping the consequences of their own deeds. That will restrain the weak or evil minded with the conviction of future rewards and punishments, dealt out by Unswerving Justice. That will help the higher nature to comprehend the beauty of doing good for its own sake. That will open up the pathway of communication between man and his Maker, and break down the barriers that prevent the free flow of the spirit of life and light to his inward nature, disclosing the Author of his being and prompting him to imitate His perfections, as far as possible in a body born of the lower elements.

A religion that falls short of this is of men, not of God. And no matter how many of us fail of yielding to its suggestions and complying with its rules, or how much some may violate its teachings and commandments, "Mormonism" is a religion that meets the wants of the age and the people, and if it were obeyed according to its true letter and spirit, it would banish sin, error, folly and strife from the earth, bind all mankind together with the bonds of brotherhood and peace, and fill the earth with light, blessings and praise. The more its believers become its practicers, incorporating it into their business and all their secular affairs, the better it will be for them and the better it will be for the rest of mankind. The saying, "Business is one thing, religion is another," is a fallacy, and should never be numbered among the aphorisms of a member of the Church of Jesus Christ of Latter-day Saints.—*Deseret News.*

The skepticism of to-day assumes only an instrument, the human mind; and is now setting forth that telescope to look for a lost star—the twin stars of God and immortality.

The New York *Herald's* religious editor says, "If it should ever be your good fortune to be baptized, keep your purse in your pocket during the ceremony. A great many people make the mistake of laying aside the pocket book at such a time, and the consequence is that while they are themselves baptized their pocket books are just as worldly as ever. The better way is to take everything with you into the water, that the cleansing may be complete."

A colored man, who was lately resuscitated from what seemed death, but was only catalepsy, was entertaining his friends with the sights he behold in the other world. "Plenty colored bredren in Heaven, I spec, Tom," "Oh, yes," said Tom." "And how about hell—any down there?" asked another interlocutor. "Oh, yes! massa, plenty of dem dar too." "Any white folks, Tom?" "Lord save us, der ain't no end on 'em, but, by gosh, massa, ebery white man done got a nigger holding between him and de fire!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 8, 1878.

MRS. HARRIET LAW ON "MORMONISM."

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It is a matter of astonishment, and would under some circumstances be a matter of amusement, to realize how little pains is taken by lecturers to gain information upon some of the topics upon which they publicly treat; this renders them often contradictory, and instances are not uncommon where when truthful and candid statements are made, their force is nullified by assertions which are altogether incompatible with that truth. Our lady friend who identifies her public utterances with the Secularists of England, lately undertook to castigate that body for their dilatory habits, and said that while they had been theorizing, the Latter-day Saints had been working—while they had been preaching, the people of Utah had been practising the Gospel of industry, that they had taken possession of the land and had extended their settlements, providing homes for the thousands who, fleeing from the dependence and poverty of the nations, had gathered into the valleys of the Rocky Mountains.

All that could be claimed for the temporal prosperity of the colonists of Utah was more than admitted—the thrift, industry, morality, and social comfort of her people was all conceded—the unselfish labors of the Elders in the mission field, their practical grappling with the circumstances of their converts, their organizing power and fatherly faculty in things temporal as well as spiritual, were commented upon and met with hearty applause; the grand characteristics of President Young and the leaders of the Church, their unfaltering energy, their power to cope with appalling circumstances of adversity, their magnificant triumphs over tremendous obstacles, their ability to endure persecution, their being driven from location to location, their flight across the wilderness, outranking the "possible legend"(?) of ancient Israel; their colonization of the desert, their immense industry, their sobriety, integrity, honesty, and freedom from the social evil, their patient endurance and grand success, were each the theme of graphic illustration, and productive of astonished approbation.

Now probably to Secularists alone could so much truth have been uttered without either question or contempt—they stood it manfully and bravely; yet there, it almost seemed as if the picture must be marred by a designed

and wilful daub, and it was to be regretted that much of this good was neutralized by the assertion that, notwithstanding this material progress, this moral improvement, this social advancement, this improved order, its fundamental elements, its foundation stones were simply "Socialism, Sensualism, and Superstition." Whether this was used merely as a forcible alliterative peroration, a climax to blind or warn the hearers of the lecturess, we are not so sure; but the impression conveyed to many was, that these elements were altogether inadequate to the phenomena, and were a reflection upon the intelligence of the speaker. If Socialism had thus become a grand fact, a sure success, what a fearful commentary upon the labors of fifty years, upon the efforts of Owen, Holyoake, and many others. What a satire upon the audience, many of whom had grown gray in the advocacy of Socialistic theories, and now seem further from realization than at any previous period; how they must have rejoiced(?) in the picture drawn of their inertia, of their disorganized condition, of their lamentable failures of the years ago; and how, after it all, their pride must have been touched in the fact that men belied, misrepresented, despised, had snatched the crown and gained the victory which they had expected to claim as their own special reward and their own special destiny! But we have to repudiate the assertion that "Mormonism" is a success because of its "Socialism;" indeed Socialism, as understood by the Secularists, barely enters into the system at all as yet; co-operation, unity of effort, common interest, and mutual assistance of each other, may be interwoven into the very fabric of things; "help live" may have superseded as a motto the "let live" of the Gentile world; organization may have performed miracles impossible to individual isolation; whether these will ever merge into community of goods, and develop some of the special theories of advanced Secular Sociologists, is very doubtful; that there will be an extension and larger fruitage of the co-operative system we anticipate, *this* may be among the inevitables, but when it does come it will not be at the expense of that individuality, that personal life and growth which is the inalienable birthright of every progressive man, the great problem will be solved harmoniously which binds together unity of effort and individual development and acquisition.

Neither is Sensualism a component part, or one of the causes of successful "Mormonism," if by this is meant the excessive indulgence of the lower passions. The people of Utah have had no opportunity of becoming epicurean or sensual in regard to their food—simple habits, plain diet, have been the rule, and some of their religious injunctions have not been of a character to inflame or create any master passion; abstinence from the stimulants in common use—tobacco, tea, coffee, intoxicants, animal food—have cooled the sensual ardor which, by using these, in some becomes almost uncontrollable. Hard work, unflagging industry, are not the characteristics of the sensualist; it is the high liver, the drunkard, the idler, the man of wealthy leisure, the respectable lecherer, who dapples society with its festering sores; these are they who fill Christendom with whoredom, with prostitution, with disease, and who curse the fairest of our race with the results of passional propensity and crime. But, say you, it is not this we mean, you are free from these evils we admit, not much to your credit either, seeing you have polygamic marriage.

Ah, there's the nut you crack; "this is your safeguard;" admitted and denied, admitted in the case of those who practice polygamy, denied in behalf of the immense majority who do *not* practice polygamy; this fails to solve the question. As to marriage in the abstract, is that then sensual? If so in Utah, just the same in England; but in Utah, where religious theory declares that "marriage is for the propagation of life," that it is a sacred institution, of Divine origin, and meant for eternal duration, continence is considered desirable if not obligatory, under all improper conditions; besides, it is well known and often asserted that the "Mormons" believe in posterity, in fact that polygamy was introduced to facilitate marital increase; who does not know that when men, women, communities are slaves to Sensualism, that increase is suspended, and this, too, by a wise law of Providence, which we unquestioningly accept. No, Sensualism is not a corner stone, any more than Socialism, of the "Mormon" superstructure.

Neither is Superstition fundamental in "Mormonism," if by that assertion is meant the practice of rites which tend to degrade mankind, if it is in the practice of religious ordinances which are not required, if it is the belief in things which are absurd, or of things without evidence, or being filled with idle fancies in regard to religion; the Latter-day Saints plead "not guilty" to this charge, the probability is that they are very much less superstitious than most of Christendom, or even the Secularists; they are as a rule a class of people who demand evidence, they expect proof, no *ipse dixit* satisfies their credulity, as far too often among their fellows; they expect Divine revelation of course, but they expect that to be orderly, to be consistent with a cultivated judgment, and while they exercise faith it does no violence to, neither does it dethrone reason; it expects no results without effort, even when it looks most to heaven for its precious blessing; nor if "Mormonism" were a superstition, would it advocate education; those who are most the slaves of superstition are the ignorant, the untaught; intelligence is the arch enemy of superstition; true religion lights up with a glory all its own the history of our race; to the peoples groaning under tyranny it speaks of freedom, as of liberty to the slave, and it not only delivers man from the evils which seem to be outside of the individual, but from those also which are within, laying the foundation for self-government, for victory over passion, over appetite, over hereditary tendency, and proposes by obedience to law, to glorify and ennoble the entire man; but this is beyond the power of Superstition, this is outside the reach either of Secularism or spurious Christianity; a system God ordained, alone, will establish society upon a true foundation, and if the grand and glorious attributes belong to "Mormonism" and the "Mormons" in the valleys of the Rocky Mountains, which Mrs. Law asserted, we may indeed consider it as beyond the wisdom of man. If the magnificent results there achieved verily and indeed spring from Socialism, Sensualism, and Superstition—if industry, honesty, virtue, sobriety, peace, plenty, education, homes, unity, disinterestedness, brotherhood, liberty, are really the product of these hitherto misunderstood and villified elements, let us revise our vocabularies, and correct our dictionaries and our mother tongue, and let us pray, pray earnestly, pray practically, that modern society may be renewed, that its institutions may be overthrown, that its foundations may be uncovered, and that with a great

tidal wave the nations may be completely swept, preparatory to the rebuilding of the great superstructure of society upon the same foundation as used by the despised and hitherto misunderstood and misappreciated "Mormons" of Utah Territory.

It would be unfair, however, to our Lady Lecturess, to insinuate that she expects "Mormonism" to continue; disbelieving in prophecy, she essays the role of the prophet, and considers the system doomed; its superstitious element—"belief in God, in angels, in Prophets, in revelation," she thinks will pass away; its Sensualism, as exhibited in plural marriage, she thinks will soon be numbered with the past; the principles of Socialism, so far as applied in co-operation, she thinks will endure and spread, but the first have been co-existent with mankind, or nearly so in regard to the second; the Socialistic part, as hitherto exemplified in experiment and practice among the Secularists in England and elsewhere, have perished for the lack of that binding force which springs from the indestructible sentiment and inspiration of religious life and duty in man.

With the truthful part of a really good lecture we are abundantly satisfied; Mrs. Law can reach a class which to the Elders of Israel are unapproachable—she will be believed, where they would be considered interested advocates of an individual cause; if a little reading, reflection, information, would give more consistency, more beauty, more truth to her interesting topic, the Secularists can stand a little more truth yet, and she will not even then lose prestige by being considered a social, sensual, or superstitious "Mormon."

H. W. N.

REQUEST.—Will some one kindly send to this Office, No. 46 of STAR for 1876; we wish a few.

FOREIGN CORRESPONDENCE.

St. George, March 6th, 1878.

Dear Brother,—Your very welcome letter of Jan. 31st, reached here on the 21st of Feb., not bad traveling time was it? It arrived the evening before, but brother Pymm, who works in the Temple with us, takes real pleasure in bringing down our mail matters to the Temple, and it was in that sacred edifice I received your letter, and delivered your message to each and all of the brethren named. I have rarely ever seen more general satisfaction expressed. The mention of the "Liverpool Office," and brother Naisbitt seemed to act as my letters seem to, dated from the Temple. Brother Blake was the first I saw, his countenance lit up with the fire we sometimes see, and with the warmest feelings he desired to be kindly remembered to you. Next I met in that same sacred place was brother MacAllister, to whom I faithfully delivered your message, he looked so good as he received it, and said, "remember me to him and say I will write him." In the after part of the day in the upper storey where second anointings only are given, I seized the opportunity in a short recess to deliver your message to brother Woodruff; he received it as the others had done in the lower part of the House,—said he was much obliged and desired to be kindly remembered to you in return. I am trying to think if he did not send his blessing, for he was in the very place where that would be felt: some one sent it to you, the House that day was

very full, but this last ordinance is *sparingly* administered; he looked more like a *God*, than mortal man, on that occasion. I whispered to brother Pymm, and said—brother Naisbitt desires to be remembered to all the Saints in the Temple,—his reply was, "Does he say so?" That indeed is the place where the Lord our Father delights to hear and answer the petitions offered up to His Throne. Our precious, dear departed President asked us at the dedication if we realized that such a sight as that had never been seen since the days of Adam? "No, said he, you don't." Well, we were highly blessed to have his presence on that occasion, and many times during that winter; his memory is most precious, and what a blessing it is to be associated with such characters. I think I am more blest than anybody, to be right here and selected for my calling by his own dear self, he told me at the same time it was *my place*. To-day, as sister Lucy B. Young and I walked home together, we talked about you. I said I was going to write you this afternoon—"do mention me to him," she said; so you see how warm the hearts of the people here are towards you.

I wanted to tell you that, to-day, 26 years' ago, brother Taylor, the Collinsons, and myself, sailed down the "Mersey," for the land of Zion. Brother Taylor and I am here, the rest "all gone to grass," as poor dear brother Kimball used to say: thankful, most thankful, am I to say, that my heart is as firm as the everlasting hills. My religion is my life, *my all*. Brother Perkins' health is feeble, but he is wide awake to the Cause of Zion, and says he is thankful you have not forgotten him, he feels to hold you up before the Lord, he blesses you by the Spirit and Power of his Holy Calling, as a "Patriarch," and desires that you may be blest in all your undertakings.

Our labors in the Temple are all-absorbing—the fact is, it is our first and last consideration, everything else stands back; they keep you posted I suppose, with members baptized—from seven hundred to a thousand have been the general number on a Tuesday, but the last "Big Day" the number was fifteen hundred and eighty. They are now easing off considerably. We baptize one day, and endow and seal three days, all our time is occupied. No idle time for anything. The kingdom is rolling, and great and important events close to.

I have not the slightest remembrance of the members whose names you give. Is the Mr. Clements you speak of, the father of Gilbert? (Yes). It is grievous to think about the Collinsons, and others, mentioned, who were once good people, and helped the Elders to several hundred pounds for their different missions.

There are many good brethren in that land who are constantly remembered by me, and now you are called to that list of names. Your position is a very responsible one indeed, but you know as your day so your strength is: you say you have "trusted in God and in His Spirit, and you have never been betrayed." No, nor you never will be, that is the fountain of wisdom, light and intelligence, and no good thing will be withheld.

With very kind remembrances to all the faithful Saints in the land of my nativity, I remain, your obliged and faithful sister,

HANNAH GOLD PERKINS.

ABSTRACT OF CORRESPONDENCE.

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Prest. A. F. Macdonald writing from the Glasgow Conference, says:—

"All the brethren are in usual health. Brother John Allen purposes returning home with the first company; Alex. F. Macdonald, Jun., I expect to return soon from the West Highlands, he has made a profitable acquaintance among relatives, some of whom will yet be with us in the West: about twenty persons have received baptism since Conference; others are preparing. Aaron

J. Macdonald recently baptized six persons at Falkirk; we purpose soon to organize a Branch in Edinburgh, under the direction of Elder Geo. Henderson, and enroll the scattered Saints in that vicinity, under his watch care. Elder Geo. Meldrum will travel south of the Frith of Forth. Elders David Milne and A. Watson are laboring in Fife and North of the Tay. Elder D. S. Macfarlane is now in Aryshire; we notice the "*Rocky Mountain Saints*" published at 21s. is offered for 4s. in the booksellers' windows; and other signs, which indicate that the "*Preachers' Trade Union*" wish to give premiums for misrepresenting the Latter day Saints; we however find occasional sincere and honest readers of our published works, and hearers of the Word of Truth."

Prest. J. H. Parry writes from Abertillery, in the Welsh Conference, as follows:—

"On Sunday, March 22d, we held two very good indoor meetings, and the weather being moderately fine, we held a very good outdoor meeting in Rhymney, thus opening our outdoor season. Considerable stir was made in Rhymney and Blaen Avon a short time since, when Elders Williams and L. Howell got the free use of large public halls, and lectured to crowded houses on the Gospel and Kingdom of God. But, so far, our labors have only acted as a warning to the people, our converts are like gleanings. Brother Lewis with myself have held good meetings every night this week. Yesterday, by asking for it, we obtained the free use of the long room of the "Royal Oak Inn," and as we couldn't raise a shilling to hire the "town crier" to announce our Lectures on "Mormonism" and "Utah and the Mormons," we went around the town and notified the people from house to house ourselves, and we had about thirty strangers to listen to us, and we notified the place well, and had notices posted at the mouth of the principal colliery of the place. This is the way the Elders here get up meetings in the different districts of the Conference. From this on, weather permitting, we shall hold open-air meetings all over the Conference whenever we have opportunity; and we are glad to say that the Local Elders here are on hand to help us in this matter, and are not ashamed to proclaim the glad tidings of the Gospel to all within their reach. The Local Elders will travel for miles on a Sunday, throughout the summer, and hold several outdoor meetings before returning home. The poverty that exists here is appalling, many of the poor Saints often suffering for bread, and no hope for the future unless it comes from Zion to gather them. We have whole Branches out of work, and everything is going backward. It fills my heart with sorrow to see our own brothers and sisters, and little children suffering as they have to continually, and we powerless to assist them in any way. It is no consolation to say that it is the same with the people outside."

Elder Wm. H. Branch, traveling in the Leeds Conference, writes, from which we quote:—

"The good work of the Lord is rolling on nicely in these parts. Brother Evans is still at Hull. He has been lecturing to large congregations every Sunday evening, brother Metcalf is with him; they are doing considerable baptizing, and greatly enlarging the Hull Branch. During the months of Oct., November, and December, I labored with brother Metcalf in that portion of the Conference, during which time we baptized twenty new converts. The Saints in that part seem to be feeling well, quite a number are expecting to emigrate this season. Brother W. J. Beatie and myself are now laboring together. We are doing considerable traveling (on foot) and keeping ourselves busy preaching, and conversing with those not of us, our conversations generally are upon the principles of the Gospel, and we feel that the power of God attends us on such occasions; we are doing a little good, and see some of the fruits of our labors springing up, and now and then a little baptizing. There seems to be more inquiry among the people concerning our principles, and we always take great pleasure in answering questions put to us, and in furnishing our inquirers